



# INDIAN RECORD

A National Publication for the Indians of Canada

L.J.C. et M.I.

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Operation Council Fire

## Archbishop Pocock To Welcome Delegates At Indian-Metis Meet

His Grace Archbishop Pocock, President of the Greater Winnipeg Welfare Council, will welcome the delegates to the 6th annual Conference on Indians and Metis, which opens in Theatre A, 469 Broadway, Wednesday, February 24, at 8 p.m.

Several hundred delegates, Indians and Metis will participate in the three-day meeting which will study the most urgent social, moral and economic problems of native communities throughout Manitoba.

The theme of the conference is: "Teamwork in solving community problems." The slogan OPERATION COUNCIL FIRE, reminiscent of the days when Indians ruled the Western Plains, emphasizes the Indian and Metis participation in the discussions.

Conference co-chairmen are Darwin Chase and Rev. G. Laviolette, O.M.I. Keynote speakers will be Dr. Gilbert Monture, a Canadian Indian from Ontario, who has made his mark in public life, and George Boyce, of the U.S. Federal Indian Affairs Bureau.

A dinner, scheduled to take place at the Native Sons Hall, in St. Boniface, February 25, is sponsored by the Indian Urban Association of Winnipeg. Evenings of Wednesday and Friday (February 24th and 26th) will be devoted to public lectures in Theatre A, 469 Broadway, Winnipeg.

The discussion periods will take place during the day Feb. 25, 26 and 27 a.m., under competent leadership and with the guidance of Father André Renaud, O.M.I., director of the Indian and Eskimo Welfare Commission in Ottawa.

On Saturday a.m., Feb. 27, recommendations to the federal and provincial governments will be voted upon. In the past years much good resulted from similar conferences, notably at the provincial level in Manitoba.

It will be noted that while Manitoba's 22,000 Indians are the direct responsibility of the federal government, there are several thousand Indians now living either in Greater Winnipeg or in other urban centres and that Manitoba's Metis population is the direct responsibility of the municipal and provincial governments.

Community Development, which has proven its worth in many underdeveloped areas of the world, is sought as a solution

to many of the social, moral and economic problems which face Manitoba's native population.

### Role of the Church

The Catholic Church, as well as other Churches, have played an active part in the Conference during the past years. Besides the strictly missionary effort in catechizing, visiting the sick and helping the needy, the Church has endeavoured to supply education to the natives.

The role of parish priests, of missionaries and of the laity is now being extended so as to include assistance in the social and economic fields mainly through adult education, fostering Christian community life, leadership training, and guidance in every phase of social life, both at the family and the community levels.

## MLA Seeks Help For Indians

WINNIPEG — J. E. Jeannotte, MLA for Rupertsland, in his maiden speech in the Manitoba Legislature Jan. 20, said that "very fine work (is) taking place in the religious and educational field by our missions. To name a few, I would say the United Church, the Oblates and the Anglican missions."

Mr. Jeannotte, commenting on the fact that there were fifteen Indian reservations in his riding, affirmed that as far was not as abundant as in the past the government should be called upon to help and rescue the Indians.

He added: "I wouldn't say try to take the Indian out of the reservation and try to assimilate the Indian in our way of living in our cities and our industries, but wherever possible to bring to the Indian the industry to give them ways and means of making a living and, in doing so, to take the slack between the trapping seasons . . . I am sure a lot can be done in that way because the Indians . . . are fond of their homeland; have employment close to his home rather to be taken out."



This wooden statuette of Kateri Tekakwitha is the recent work of Charles Courtois, of Pointe-Bleue, P.Q. The original is in the Saguenay Museum at Chicoutimi, P.Q.

(Photo LA PRESSE)

## Federal Vote For Indians

The Speech from the Throne at the opening of Parliament in Ottawa last month contained two references of major interest to the Indian population of Canada:

"Legislation will be introduced to give the Indians the franchise in federal elections. You will be invited to re-establish the joint committee (of the Senate and of the House of Commons) on Indian Affairs." (Hansard, Thu. Jan. 14, 1960)

Reaction of the Indians to the proposed right to vote in federal election was immediate; older and well established bands, especially in Eastern Canada, were definitely opposed to the new legislation while quite a number of Western bands expressed satisfaction at being given a voice at the federal level.

Fear was generally expressed by Treaty Indians that the federal franchise would eventually deprive them of their liberty and their rights.

A few bands, claiming they are allies of Her Majesty the Queen, went on record refusing "to vote in a foreign nation."

## Holy Father Honours Two School Teachers

Two teachers in Victoria diocese were given papal honours by His Holiness the Pope last month, in recognition of their outstanding service to the Church.

The "Benemerenti" medal, instituted in 1832 by Pope Gregory XVI, was awarded to Miss Ruth George and to Miss Alice Frith, both of Victoria, B.C.

Miss George is one of Victoria's best known teachers. She taught at one time in public schools in Victoria and still gives private classes to some students. She was the first teacher at Sacred Heart School, Victoria, when it opened its doors in 1942. Since coming to Victoria she has always taken a keen interest in the Indian people and has been very devoted to them, above all in time of misfortune. The award was given to Miss George for her many years of devotion to their interests.

Miss Alice Frith is also a well known teacher in the Victoria area. In recent years she has taught at the Songhees Indian School, near Victoria, with notable success. Many of her students have gone on to attend Catholic high schools in Victoria, Kamloops and Mission City. Miss Frith received the award for her outstanding contribution to Catholic Indian education in the Diocese.

## Federal Vote For Indians

The Speech from the Throne at the opening of this year's Parliament contained the announcement that legislation would be made in order to give the voting franchise to all Indians in federal elections.

So far a number of Indians have the right to vote at federal elections, e.g. Veterans. Most provincial governments have al-

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## INDIAN RECORD

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### Federal Vote for Indians

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ready given the Indians the right to vote in provincial elections.

Result of the electoral franchise at the provincial level has been that MLAs have shown a much deeper interest in the Indian and his economic problems.

In Manitoba, for instance, the government has made a full survey on conditions among Indians and other people of native blood; a valuable report has been published and steps are now being taken to bring more economic, health and social aid to the natives. It is quite possible that, this year, the Manitoba government will establish a pilot Community Development project for a native group.

The great fear voiced by many Indians across Canada is that the granting of the electoral franchise at the federal level will be "the thin edge of the wedge" which will eventually deprive the Indian from his Treaty privileges.

In the Prairie provinces, where the Treaties are most definite in defining band membership privileges, numerous are the Indians who no longer fear the loss of these rights even though they be granted the right to vote in federal elections.

While we do not seek to say to the Indians "VOTE" or "DO NOT VOTE" in federal elections, let us remind those who do seem unhappy at the prospect of having a fuller status as citizens that they will remain as free as the non-Indian to exercise or not to exercise this privilege.

We are convinced that when the Indian exercises his right to vote in federal elections he will have a much stronger voice than he ever had before. The member representing him in Parliament will be more likely to sit up and take notice when the welfare of his Indian constituents is at stake than ever before.

This applies more particularly to federal ridings where the Indian vote could be so powerful as to determine the winner in electoral contests between close rivals.

### Should Indians Leave The Reserves

Margaret Scott

(In Moccasin News,  
Hobemma, Alta.)

The Indians should not leave the reserves because the reserve is where their homes were meant to be, and most important of all, they were born there. They also have their community life, culture and traditions which should not be forgotten.

This does not mean that they should isolate themselves on a reserve but they could go out and work to support their families. The main point I'm getting at is that Indians should not leave the reserve permanently to live some place else.

If they do leave the reserve permanently they will probably end up living in city slums or sometimes even spending their time in and out of jails.

We already have examples of some people who left the reserve. Of course, some of them were not even prepared to step out.

In the past and at the present, the great trouble is that most Indians can't keep a steady job. One reason is the family; another reason is that they are away from their community and they get lonesome, so to solve this problem they quit their jobs and go home.

A good way to fix up this problem is to get a good education when available and go out and get a nice steady job. Of course, this concerns only the men. They should go out and work alone and come home on weekends to visit their families instead of taking the family with them and dragging them all over the country. If they are too far away from home and find it too hard to go home every weekend, they should go home once every two weeks or whenever it is possible.

It would be easier for young men and women to get steadier jobs than the married people because there will be no one to consider before they go some place to work. They'll also have the adventure of doing as they please with their spare time.

If an Indian leaves the reserve without any education or knowledge of what's going on off the reserve he would be considered dumb in the eyes of some certain white individuals.

On the other hand, if they are prepared they will have their place in society but there are questions still bothering them. Are the white people willing to accept and mingle with a different nationality? These questions are hard to answer because they are based on the personality and character of both the Indians and the white society.

One of the sad things that we Indians and other members of the minority groups, such as Chinese, Jews, Catholics and especially Negroes, must face is



Silver Eagle, chief of the Sarcee Indians of southern Alberta.

### What Is A Calumet?

This is the name, of French origin, commonly used for the hollow shaft through which tobacco smoke was blown during Indian ceremonies. Calumets are frequently spoken of as pipes and, in fact, no rigid division can be drawn between the two. Ceremonial smoking took place frequently in connection with agreements between tribes, especially peace treaties. From this fact comes the well-known expression "pipe of peace," symbolizing the mutual ceremonial smoking of tobacco. Tobacco was cultivated by the Indians of southern Ontario and parts of the prairies and from these two areas it was traded for a considerable distance, so that the area of tobacco smoking was considerably wider than that of tobacco growing. Generally speaking, the Indians thought of the burning of tobacco as a sacrifice of one of the products of Mother Nature. Thus, smoking was not a mere indulgence but had elements of religious significance.

Encyclopedia Canadiana

that we will always be outnumbered and life will be much harder for us.

I think Indians will be better off if they could only get a better education and learn better and more convenient ways of running the reserve. This way they will merit the approval of more white people and I think will do more for our Indian people.

With higher educational facilities across the country, more Indian boys and girls in their teens should seriously consider their future.

### Why An Indian Should Have A High School Education

Victor Buffalo

(Ermineskin I.R.S.,  
Hobemma, Alta.)

Indians in the past have been quite content with a simple standard of living. But today, seeing the living conditions of non-Indians, they are wanting to share in some of the modern luxuries which are available. In order to achieve as high a standard of living as the non-Indians, not only the Indians but also other races must have a high education to meet the requirements.

A high education is necessary to get the right kind of occupation which will raise the family income to the level of the whites. A man with little or no education is forced to work at unskilled labor which may be only seasonal and wages are very ordinary. Unskilled labor is the first to be dismissed when slack times come. One with an inadequate education is limited in his choice of occupations. There are only a few jobs he can do, whereas one with a good education can find work in various categories of skilled labor, such as a skilled craftsman, an office worker, or even in the professional occupations.

From the cultural viewpoint, education is very valuable since it enriches our everyday living with ideas and thoughts. A good standard of living with just the physical things does not make for happiness or enjoyment. With an education one can enjoy a better standard of books, music, art and culture. His world of ideas and thoughts is greatly expanded from literature.

An Indian with a high education is able to do more for his own people. He can be a better leader among his own group, give better counsel and example. He can also encourage his fellow Indians to enter a new kind of life.

The Indians today have every possible opportunity to get a high education. High schools are being erected for the Indians. Special courses for the benefit of the Indians are being made possible throughout Alberta, such as carpentry, agriculture, mechanics, etc. Opportunities for university and college training are made possible.

For his own sake and for the good of his fellow Indians, the Indian should take advantage of these opportunities.

We urge our correspondents to send their reports, photographs, news items, regularly to:

The Editor, INDIAN RECORD,  
619 McDermot Avenue,  
Winnipeg 2, Man.

Deadline is the last day of the month for publication the following month. Thank you.



# The Wind That Talks

(Rev.) Cormac Antram, O.F.M.  
in Indian Sentinel

Grammar school teachers have never received such examples of butchered-up English as I have. They come in the form of letters from widely scattered places on the Navaho Reservation as responses to our weekly radio program in the Navaho language. It all started last May when we began broadcasting every Sunday morning over radio station KGAK in Gallup, New Mexico.

One letter last week was requesting Catholic instructional material. It read: "Dearest. Well you please send me some of the things that I could learn than? I really need some. I am a Catholic and I'm baptism. Goodby."

Another evidently wants her baby baptized. She writes: "I would like to write a short story to you. No wonder they could give him baptism for the little baby. Because I want to have baptism for my baby at the church. We will be appreciate if you wrote us. Thanks a lots."

The responses, however crudely expressed, have been gratifying. This more and more confirms our conviction that the radio is a valuable aid to our efforts to convert the Navahos. Catholic instruction, clothed in their own native language, is brought into their own homes for fifteen minutes every week.

The Navaho people are confirmed listeners of "the wind that talks," a literal translation of their word for radio. They may live in a primitive hogan far out in the desert wastes of this reservation, which stretches into three States, but still many of them have their battery-powered radio sets. (A hogan is the traditional Navaho dwelling. It is a one-room structure of six sides made of logs and a dome-like roof, covered with dirt.)

There is certainly no dearth of programs in the Navaho language to choose from, secular and religious. Different Protestant sects put on daily or weekly programs from Gallup, New Mexico, Flagstaff, Arizona, and Cortez, Colorado. Secular programs can be had from Flagstaff, Gallup, and Farmington, New Mexico. "The Original Navaho Hour" is heard from KGAK, Gallup, every day for two and a half hours. It has such a wide audience that local merchants have watched their sales soar after advertising on it. The result is a long waiting list of advertisers.

Our program from Gallup is the only Catholic Navaho program reaching the reservation. Our range of topics has been wide and varied. Here are a few of them: Catholic history in the Southwest, the life of Kateri

Tekakwitha (in three programs), the rosary, the blessing of a woman before and after childbirth, Our Lady of Fatima, and St. Maria Goretti. In our schedule, these topics are interspersed between standard instructional topics.

Let me describe one such program for you. The topic was the rosary; the participants, besides the regular announcer, were a priest from St. Michael's Mission and a Navaho family. After the theme song and the announcement of the program, the priest described in Navaho the scene. It was a sheep camp on the Tohatchi Mountain. This family lived far from any Catholic church, but still they did not neglect to say the rosary together every evening. After the sheep had been put in the nearby corral for the night and the mother had finished the supper dishes, the family all gathered before the hogan fire to say the rosary. The priest concluded by briefly explaining how the rosary is said.

After this introductory description, the father of the family began leading the rosary in Navaho, his wife and their two sons answering. Twisting a piece of cellophane before the microphone gave us the sound of the crackling fire. The tinkling of the sheep-bells from the imaginary corral nearby could also be faintly heard. One unexpected sound effect found its way into the program. It came from the little three-month-old baby of this Navaho family. Strapped to her cradle board and leaning against the wall of the studio, she cooed and whimpered off and on during the program.

Recently, Sister Maria Goretti appeared on our program. Sister was born on the reservation, being half Navaho and half Choctaw Indian. Sister, in this interview, first told of her background and early schooling. Then she told of how she got the idea of becoming a Sister, of her training in the novitiate, of the vows of poverty, chastity and obedience, and finally, of her present work on the reservation. This program acquainted many Navahos, perhaps for the first time, with the real meaning and purpose of the religious life.

The radio time for these programs is not given gratis. It must be paid for and we must depend upon the generosity of donors to continue this apostolate among the Navahos. Some Protestant sects have, not just weekly, but daily programs for this largest of all Indian tribes. It would be a shame if the truth of God's Church could not also be heard.



A Navajo Indian rug provides a distinct touch of Americana in the private chapel of Cardinal Amleto G. Cicognani, Secretary of the Congregation for the Oriental Church, Rome. It was given to him when, as Apostolic Delegate to the United States, he visited Gallup, N.M. On another occasion during his long residence in the United States he was honored by the Osage Indian tribe in Oklahoma and made an honorary chief. The Cardinal is shown preparing the altar for the celebration of the Mass. (NC Photos)

## A Modern Sioux Leader

(Time, Dec. 14, 1959)

In the annals of the Sioux Indian nation, few men equaled the leadership of Sitting Bull, and he — along with the Sioux glory — has been dead for 69 years. But last week a new leader was writing a fresh chapter in the dusty pages of "Who's Sioux. He is college-trained Anthony Rivers, 40, a slender, hatchet-faced Indian, who is aggressively helping his long impoverished people into a new era of self-respect. His method is one that might have made even fierce old Sitting Bull stand and cheer: the Sioux are going into business in a big way and taking the land back from the white people — and they are doing it legally and peacefully.

For years, the hapless 3,300 Indian residents of the Cheyenne River Sioux Reservation lived in hovels along the river bottoms of the Missouri. Moreau and Cheyenne in South Dakota, while white cattlemen grazed their beef herds on 900,000 acres that they leased from the Indians for as little as 10c an acre (top rental today: 33c). When the Federal Government was building the Oahe Dam on the Missouri River in 1954, the U.S. set aside about \$10.5 million for rehabilitation and reimbursement to the people on the flooded land. The Tribal Council, first under Chairman Frank Duche-

neaux, and since last year under Chairman Rivers, then began canceling the white ranchers' leases, turning over 4,200 acres and 100 head of cattle apiece to willing Indian families on a rent and loan basis.

By last week Rivers and his people had reclaimed about 600,000 acres on their own, and drawing on their new-found sense of purpose, had taken over a multi-million-dollar school-dormitory - hospital - apartment complex (built with U.S. funds), as well as a healthy scattering of small businesses. The retreating white ranchers are bitter, and some are downright skeptical that the Indians can make a living on a really businesslike basis. But the whites began to feel like Custer when the tribe bought up (for \$100,000) the local telephone company that serves the little towns of Eagle Butte, Dupree and Isabel, went to work wiring up a \$145,000 modernization program for the system.

• Anger and dismay in the 2,500-strong Indian settlement in Caughnawaga greeted the Federal Government's proposal to extend the right to vote to all Canadian Indians.

"This is a trick to rob us of what we have left," Matthew Lazare, chief of the Indian Council, said.



# Policy for the Nation

*Talk delivered by Father André Renaud, O.M.I., executive-director of the Oblate Fathers Indian and Eskimo Welfare Commission, over the C.B.C. national network, on December 5, 1959, as conclusion to a series: "The First Canadians."*

After three and a half centuries of "occupation", we find ourselves a wealthy, prosperous nation with economic standards second only to those of our neighbours to the south. Having pushed aside on reserves the oldest residents of what we claim as our exclusive domain in North America, we have proceeded without their help and developed a new nation, a new state, of which we are justly proud.

Through our social and political institutions, particularly our Confederation, we pride ourselves on having dealt fairly with the anticipations of our numerous minority groups, whether geographical, occupational, ethnic or religious. We point in particular to the increasing partnership between our two initial and still larger cultural communities, the French and the English. We publicize here and abroad the opportunities, offered millions of European immigrants, to enjoy our living-standards while keeping their cultural heritage and sharing it with us. We cherish our political system of representative government, of freedom and equality under the Law. Our voice is heard louder and louder in the international community of nations where we like to think of ourselves as champions of medium and small nations. This is the picture we paint of ourselves to the rest of the world.

To us, indeed, this is Canada!

Yet, scattered across our national territory, there are hundreds of tiny land areas where poverty and sometimes destitution are the common lot. There, job opportunities are few and

housing conditions definitely sub-standard. The residents of these areas do not enjoy the same rights and privileges nor exercise the same responsibilities as residents in other Canadian communities.

On the contrary, most of their local affairs are controlled by outsiders and all policies and legislation affecting them regionally or nationally are formulated by officials and politicians whom they have not elected, whom they seldom see or know personally and who are not chosen among themselves. The residents of these areas we call Indians and their home-communities, Indian reserves.

Can Canada mean the same to them as to the rest of us? And are the reserves truly part of the Canada we know? At the end of this series of broadcasts, one may seriously wonder.

From the beginning of our settlement in this country, we have always taken it for granted that there is only one way out for the oldest Canadians; that of becoming like the rest of us. Recently, we have referred to this anticipation as "integration", since the word applies correctly to the solution of the main racial problem south of the border. But the situations are not identical and, consequently, neither can the solutions be the same.

Colored people in the United States are descendants of immigrants like all other Americans, except of course the Indians. Their forefathers did not come there of their own free will but came they did, as individuals, as immigrants. From the

very start they were integrated into the economy and life of the growing American nation and at no time did they exist on this continent as autonomous group and independent communities. American negroes are psychologically and culturally 100% Americans.

Hence denying them opportunities opened to other Americans simply because of the color of their face is racial segregation, to which there is only one solution: visible integration. Under the skin, they are not only integrated, they are assimilated.

Not so with Indians. They were here first. They existed independently as communities and tribes far before any European set foot on this continent. They know it and this in itself, they feel, gives them a right to preserve their ethnic identity. They are also aware that thousands of years of successful survival on this continent have given them a tradition, a culture and a personality, which to their estimation, compare favorably with those of any newcomer, individual or group. They see no reason and feel no inclination for breaking completely with this cultural heritage. They do not and cannot consider themselves as immigrants to this country. True, by force of arms, numbers and other factors they have surrendered their original domain, but collectively, they have never surrendered their soul: they probably never will.

What shall we do then? As long as they remain on their reserves, as previous speakers have pointed out, most of them will probably never achieve the same standards of material comfort and political maturity as the rest of us. On the other hand, leaving their home-communities to live and work among the white is far from automatically procuring economic betterment. What's more, it seriously threatens their survival as an ethnic group. It means living away from one's own people in a world that shows little appreciation for things Indian. Pride of race, loyalty to forefathers, sense of belonging, preference for kindred hearts, no one can deny the validity of these motives on the part of the Indian or of anybody else without denying one's own right to human happiness.

Truly then, our traditional association with Indians come to an impasse, to dead-end.

Where do we from here then? What is the next step? What direction should we take and where will it lead us all?

Can we go on with an improved version of our traditional poli-

cies and administer Indian Affairs for the Indian until, through individual integration, there are no more Indian communities left? Or should we at once let the Indians administer their own affairs locally, regionally and nationally? Should we go on ignoring their ethnic identity and pride of race, minimizing their cultural differences and imposing on them schooling processes identical to those tailor-made to our own cultural transmission and evolution? Or should we frankly let them decide what they want their children to be and help them achieve this goal?

Do we go on treating them as retarded populations, as living relics of the past who should smarten up and come around to our point of view, or do we dare treat them earnestly as equals, as partners in evolving a multi-cultural Canadian way of life and society?

These are some of the questions which we must ask ourselves now and answer correctly not only for the Indians' welfare and for our own peace of mind, but before we are asked the very same questions at the United Nations.

I mention the United Nations because what is happening there is changing the whole relationship between advanced nations and peoples like the Indians. The new African and Asiatic states are openly joining forces at the United Nations to attain two major objectives: one, to bridge the technological and economic gap separating them from older and more industrialized nations, and two, to have all other non-European populations of the world freed from the vestiges of colonialism, given political independence and raised to contemporary economic standards.

To achieve these goals, the new nations expect, ask and receive help but on their own terms. In so doing, technical assistance of any kind is far from being a one-way process. On the contrary, in return for our help, we find ourselves recipients of ideas, patterns of human relations, forms of artistic expression and spiritual values (not to mention marketable skills and materials). This exchange enriches our own western cultural stream, fosters international co-operation and gradually leads us all towards a truly integrated community of Man.

Therein, undoubtedly, lies the solution to our own problem of inter-cultural integration with

(Concluded next page)

## Oblate Welfare Commission Holds 22nd Annual Meeting

ST. BONIFACE, Man. — The 22nd annual meeting of the Oblate Fathers' Indian and Eskimo Welfare Commission was held here January 19-21 under the chairmanship of its president, Bishop F. O'Grady.

Present at the three-day conference were Bishops P. Dumouchel (vice-president), J. L. Couderc, H. Routhier, H. Belleau, L. Scheffer and P. Piché; also the Very Rev. Provincials Fathers S. Ducharme (Montreal), I. Tourigny (Winnipeg), L. Poupore (Ottawa), G. Michaud (Edmonton), M. Lavigne (Grouard, Alberta), L. Poirier (The Pas, Man.), J. LeGuerrier (Montreal) and Y. Levaque (Lower Post).

Indian residential school principals attending the meeting included Fathers S. Guimont, C. Ruest, M. Michaud, G. M. La-

tour, G. Montminy, M. Lafrance, O. Robidoux, V. Bilodeau, G. Kelly and G. Lebleu.

Father André Renaud, director of the Commission's secretariate and his recently appointed assistant, Fr. J. Forget, reported on their activities on behalf of the Commission members.

Fr. G. Laviolette, editor of the Indian Record, presented his annual report to the Commission which sponsors the monthly, now in its 23rd year of publication.



## Policy . . .

(from p. 4)

the Indians. If we, as a people, are to develop into a genuinely Canadian nation and achieve maturity as a member of the international community, we will have to approach our Indian situation in the same perspective.

We must stop thinking of the Indian as a retarded individual or as a liability to the taxpayers' pocket-books. We must divest ourselves of any integration policy or practice that does not truly respect his pride of race and his wish to preserve his cultural identity. We must re-examine our assessment of his forefather's contribution to human experience in our common country and acknowledge it as part of our history. We must do a double take of what he has salvaged of his original cultural heritage and give him a chance to contribute the best of it to our Canadian way of life.

Then, and only then, we can come to him as to an equal and say: "Look, Brother Redman, we are together as partners in developing this country, in shaping this new nation. You need our know-how, our training and our products in order to survive in our pervading industrial economy, in order to provide your family and your old people with food, shelter, clothing, health and recreation like you want to do and like you were doing before we invaded your country. You'll probably learn these things best by coming to our schools and by working with us.

"On the other hand, you have traditional skills that qualify you better than most of us for this or that type of work or activity, essential to our joint well-being and economy. If we help you train for these occupations, won't you supply us with the manpower? In order to carry on with human experience in this country, we need to know more about your ancestors, their social customs and institutions, their philosophy and achievements.

"If we agree to teach these in our schools to our children as well as to yours, won't you help us learn about them? We are in great danger of destroying ourselves through our excessive technology, our mammoth institutions, and our subjection to conformity. Won't you come and live with us or, if you prefer, invite us to live with you so that we can learn how to appreciate differences, how to commune with nature, how to enjoy time, how to truly and constantly respect other people's feelings, how to look at the world as a whole and how to keep a good heart?"

Only when such an understanding has been reached, such a basis has been laid and such a dialogue has been initiated openly will we, our Indian countrymen and ourselves, be able to overcome together the numerous and complex hurdles — economic, legal and others — which



Over a national NBC television hook-up, Father John Bryde, S.J., principal of Holy Rosary Mission at Pine Ridge, S.Dak., was adopted into the Sioux Indian tribe, with the name of White Shield, and awarded a Chief's headdress in recognition of his outstanding service in behalf of the Sioux people. The award was made on a coast-to-coast broadcast of "It Could Be You" in NBC's Hollywood studios. Father Bryde was especially commended for his scholarly work on a Sioux-English dictionary, now nearing completion, and for his direction of the nation's largest mission boarding school, Holy Rosary, with more than 500 Indian pupils enrolled. He is shown being welcomed home by Father Lawrence Edwards, S.J., Superior of Holy Rosary Mission. (NC Photos)

## How Saskatchewan Meets A Problem

By A. H. Macdonald,  
Director of Northern Affairs  
(In Prince Albert Herald)

It seems we discovered the problems and needs of people on the other side of the world before we began to take seriously the problems of our own first citizens — the Eskimos and the people of Indian ancestry. There are strong indications a new day is dawning for our indigenous people. Programs are being developed to assist them and public opinion is strongly in favour of helping our native people to attain our accepted standards of health, education, and housing, and to provide them with equal opportunities to the good and abundant life.

Of the 16,500 people who live in the northern half of Saskatchewan, 10,000 are people of Indian ancestry. Until comparatively recent times they were semi-nomadic people. Everything they owned and possessed was small and portable and could be moved at a moment's notice as they followed the seasonal migration of the animals. With the advent of

presently stand in the way of successful, mutually satisfactory and enriching integration.

Only then will we find a way to eliminate the reserve system without damaging the Indian communities. Only then will we trust and help the Indians to run their own affairs their own way and at all levels without fear of contributing to racial segregation. Only then will we be able to stand upright in the community of Nations. This, in my humble opinion, is the "policy for the nation," the only one acceptable to authentic Indians, the only one worthy to be called Canadian.

family allowance, schools, hospitals, and other social services, the indigenous people have become permanently established in settlements. Their living standards, houses, and general behaviour reflect their nomadic background and pose serious problems to those who are concerned with raising their standards to the same level as those enjoyed by the rest of our citizens.

In the past ten years, the people of Indian ancestry in the north have come a long way. Primarily engaged in trapping, they have become in some areas excellent fishermen. The modern filleting plants in the north are manned almost entirely by young Metis and Indians. They are the best fire fighters in the north and have adapted well to woods operation. Educators have always been aware that the Indian and Metis have as much intelligence as any other ethnic group and the progress they have made in a short space of time in changing from one cultural pattern to another proves how adaptable they are.

To assist us to better understand the problems of the native people, the Northern Affairs Branch of the Department of Natural Resources is presently conducting social research studies in northern settlements. The experience gained has revealed that some of the problems facing the Metis and Indian today can be satisfactorily resolved through encouraging the greater participation of local people in

community development projects and to involve them not only in the execution but the planning of all the programs which affect their way of life. It may be said that our main job in the north is the development of our most important resource — the people.

The role of the conservation officer in the north is changing from one in which he was required to administer the resources to one where the important emphasis is to provide leadership and supervision to community development programs. Staff training in this field is being provided by the Centre for Community Studies at the University of Saskatchewan.

The programs that are being promoted at present include new and improved methods of trapping and fishing, agriculture, forest access and recreational projects. Considerable emphasis is being placed on municipal programs and on the development of local governments.

Together with other agencies, the Northern Affairs Branch is promoting a Dominion-Provincial housing scheme, school lunch programs, co-operatives, and technical education. One of the most pressing needs in the north at present is to increase the employment opportunities for those who leave school in the seventh or eighth grades and who are unable to find useful employment in the overcrowded trapping and fishing industries. The long run solution to this problem is to provide technical training in all the skills required in modern industry, and indications are that a start will be made next year in this field.



## Cree Language Course

The University of Toronto is conducting the first Indian language course, based on the language's own grammar system, offered by a Canadian University.

The three-year course, called Spoken Cree, is being given by Dr. C. Douglas Ellis, a former Anglican missionary.

He learned to speak Cree, analyzed the language and then typed the Indian characters on a machine built specially for the job.

He wrote his own text for the course.

The text is supplemented by tapes recorded of Cree Indians at Fort Albany and Moose Factory.

Cree is the most widely spoken Indian language in Canada. It is heard from Quebec to the Rockies.

Swampy Cree and Plains Cree are the two major dialects. Dr. Ellis teaches the former.

Four students are attending the course, so far.

(Native Voice)

## Native Teacher At Camperville

Jeannie hails from Onion Lake, Sask., where she attended school up to grade 8. She then was a boarder at the Assumpta Academy, in North Battleford, Sask.

St. Paul's High at Lebrét was called upon to put the final touch to so many school years. She went through grade 12 and graduated in June 1958, with high honors.

At the beginning of the school term '59, Miss Cardinal opened up her teaching career here at Pine Creek, hoping that there will be room for her next year at the Teachers' college.

It Happened In 1851

## Professor Explains Metis-Sioux Fight

Their Red River carts set in a circle, shafts inward, poles between the wheels to keep them immovable, the Metis hunters fired at the attacking Sioux Indians in the spectacular Battle of the Grand Coteau, southeast of Minot, N.D. This was a scene from a western come to life.

Prof. W. L. Morton brought all the drama and excitement of historical fiction into his account of what happened the hot dusty weekend of July 12-14, 1851, when he recently gave a chapter from a forthcoming book to Manitoba Historical Society.

Buffalo hunters from St. François Xavier and St. Boniface had moved south and west in search of their food supply. With women and children the whole party numbered some 1300 and 1100 carts. Young Falcon, nephew of Pierre Falcon, prairie poet, led the 318 hunters on their swift horses.

The history professor called the encounter "a brilliant example of the fighting qualities of the Metis, a battle midway between Seven Oaks, 1816, and Batoche, 1885, that throws light on both. It was the last encounter of the buffalo hunters of the plains and the Sioux Indians. It ended the long warfare between Metis and Sioux. From then on the Metis were masters of the plains. The Battle of the Grand Coteau (hill) on the Missouri could well be their proudest memory."

Falcon's sister Isabell took her brother's gun, in the rifle pits, and fired as well as he. Mallater was the only one killed, his body dismembered and tossed into the air as a warning to the Metis...

While the dust rose and the sun beat down the women and children huddled in the trenches

inside the cart barricade. Fr. L. F. R. LaFleche, dressed in his surplice, crucifix in hand, stood ready with ax in hand.

"A Prairie Joshua," Prof. Morton called LaFleche.

A thunderstorm ended the first day's battle, after six weary hours. The Sioux pressed the attack next day for five hours. Now the Metis were joined by 318 fresh warriors from the main party, to make 700 in all. They yearned to pursue the attack but were restrained by the priests. The battle ended, the hunt was resumed. The weekend was over that had begun with an eclipse of the moon and mass celebrated "for all who desire to die well." The mighty Sioux lost 80 warriors.

It was this eclipse that enabled Prof. Morton to fix the date as 1851, not 1853. The story was news to English Canadians but already a legend to the French.

(Winnipeg Tribune)

## Trappers Moved To Forest Area

KAPUSKASING, Ont. — In co-operation with the federal Indian affairs branch of the department of citizenship and immigration, several Indian trappers and their families have been moved from the James Bay area to vacant traplines in the Kapuskasing forest district.

The trappers, the district office of the lands and forests reports, come from Eastman, Old Factory and Fort George, all on the eastern shore of James Bay, and are under the jurisdiction of the James Bay Indian agency. In the spring, the trappers and their families will return to their former home.

## Tribute Paid To Father Paradis

(Moccasin News, Dec. 1959)

Writing a note on the life and work of Father Armand Paradis, O.M.I., and compressing it into the space of one page, is a little like being asked to empty the ocean with a teacup; however, I would like to give a few impressions of this wonderful missionary as I have known him.

Picture this man, small in stature perhaps, but a veritable superman in resourcefulness, facing some of the seemingly impossible problems which confront the missionary in a new territory. Father was capable of building a church with his own hands, acting as architect, excavator and carpenter; then, if it proved too difficult for people to reach it, he would not hesitate to build a road to its very door; finally, his enormous faith, sincerity and real love for the Indian people soon had that church filled on Sundays.

This love for his fellow man, surely Father's outstanding characteristic, is probably what kept him going following the many disappointments he has had. After seeing the heartbreaking spectacle of the church, which he himself had built, burning to its foundations, Father Paradis found within himself the strength and courage to build a church bigger than the last. Ingratitude, too, he has known, but this had never disheartened him for long.

On the occasion of his 25th year of religious life, Father Paradis finds himself inheriting the earthly reward for a life of good example — friends everywhere, who love and revere him, hundreds of school children who have learned their catechism from him and received their First Holy Communion from his hand. He is assured of their loving prayers and remembrances because, for many, many people the word "Father" means Father Paradis.

## Population Hits 1,000

A baby born this week to a family on the Peigan Indian Reserve at Brochet brought the population of the reserve to 1,000, thus ensuring that it will reach the 1877 treaty level of 1,011 within the next few weeks.

Harold Woodsworth, agent on the reserve, did not have ready access to records which would show the name of the 1,000th Peigan, but told The Herald the happy event has started a terrific upsurge of pride among residents of the reserve.

At low ebb, the population of the reserve was only 290.

With population now entering its eleventh hundred, the Peigan band will now be entitled to an eleventh councillor.



Jesuit missionaries met at Midland, Ontario, last summer, for two days of lectures and study sessions. Among the speakers were Very Rev. Gordon George, S.J., provincial of the Jesuits of Upper Canada, and Rev. A. Renaud, O.M.I., of the Oblate Welfare Commission.

(Engraving courtesy of MARTYRS' SHRINE, Midland, Ont.)



## Four Blood Indian Couples Celebrate 25th Anniversary

### Brother Fox Attends

(Sister B. Levesque, S.G.M.)

CARDSTON, Alta. — Last Christmas the Blood Indians witnessed a unique celebration as four couples of their band, Mr. and Mrs. George Fox, Mr. and Mrs. Edward Little Bear, Mr. and Mrs. Alfred Sweet Grass and Mr. and Mrs. Edward Red Crow, observed their 25th wedding anniversary.

In St. Mary's School chapel, where they had been married twenty-five years ago, a High Mass of thanksgiving was offered by Rev. J. Regnier, O.M.I., who gave the sermon, emphasizing that God, in the sacrament of matrimony, gives a special grace to the spouses which helps them to remain faithful to their duties.

Following Mass, a banquet was served for the jubilarians and members of their families. Guests of honor were Revs. M. J. Lafrance and J. Regnier, O.M.I., and Chief Jim Shot-On-Both-Sides.

Father Lafrance offered congratulations to the jubilarians, noting how the joys and sorrows of matrimonial life, if accepted in a Christian spirit, strengthen the matrimonial bonds.

Chief Shot-On-Both-Sides pointed out the sacredness of the

nuptial vows and expressed the wish that the Indians be more faithful to their promises.

Brother Marvin Fox, O.M.I., son of Mr. and Mrs. George Fox, was present on this occasion. All were happy to see and hear Brother Fox, the first Blood Indian studying for the priesthood at St. Thomas Scholasticate in North Battleford, Sask.

### June Gladstone Awarded \$1,000

June Gladstone, 18, granddaughter of Senator James Gladstone, is among 17 Indian students from across Canada awarded scholarships by the department of citizenship and immigration.

## First Mass Offered In Indian Hospital

December 21, 1959, was a memorable date for the Catholic patients at the Nanaimo Indian Hospital. That day saw the inauguration of the celebration of Holy Mass within the hospital. Six priests were present to offer their holy ministry to the sick: Rev. Fathers Bulloch, P. Hanley, R. Blacquiére, O.M.I., L. Mackey, O.M.I., W. Mudge and J. Rossiter, O.M.I. Holy Masses were celebrated by Father Bulloch and Father Hanley with a choir composed of the patients and augmented by Sisters and pupils from Kuper Island and Tsartlip Indian Schools.

The planning of this most worthy project and its final realization was the result of the united efforts of Father Mudge, Father Mackey, O.M.I., and Doctor Campbell, director of Indian Health Services, who have long seen the benefits that derive from spiritual consolation to the sick. The following excerpt from a patient's letter expresses the consolation experienced:

**"Patients need spiritual help — as we get lonely and discouraged at times. A few of us have been here a number of years. To hear Mass was a great comfort. We hope that**

**soon it will be possible for Father to say Mass for us at least once a month."**

According to plan, Mass will continue to be celebrated monthly by those priests who are able to include in their already-busy schedule this magnificent undertaking. (The Torch)

### Parliamentary Committee on Indian Affairs

The Parliamentary Committee on Indian Affairs of which Indian Senator James Gladstone is co-chairman, had seven meetings in Ottawa between May 20 and July 9, 1959.

Apart from evidence submitted by the Indian Affairs Branch, the committee has concentrated on study of the briefs from Indian groups: the Six Nations Council, the Six Nations Confederacy, the Native Brotherhood of B.C., and the Manitoba Indian Brotherhood.

According to information available, 52 other organizations — chiefly Indian ones — had already prepared, or were preparing, briefs for submission to this Committee.

## "Rapidity" Keynote Of Plan For Eskimo

A Government voice keeps repeating: "We have begun—much too late—to do something about the Eskimo."

What is it trying to do and what is its stated approach to the problem?

The government has embarked on a campaign of swift integration of the Eskimo into our way of life. One top officer said the basis of the government's program for the Eskimo is "rapidity."

He said that an Eskimo could come from a primitive mode of life to our culture within five years. Another policy shaper agreed that rapidity was the watchword but said that any change for the Eskimo would take at least a generation.

The policy makers differ on some points but they seem to agree in assuming that the influences on the Eskimo up until now have mostly been negative. This would seem to nullify the efforts of the pioneers of the north, men who loved the cold land and lived and died among the natives. The missionaries have been in the north for more than a hundred years. Some have died there.

Vilhjalmur Stefansson, the famous Arctic explorer has said:

"I think that the missionaries help more than any other class of persons to temper the shorn lamb to the bitter wind of our civilization."

An Oblate father has written that "when an Arctic missionary finally falls in his tracks he does so as silently as a snowflake falling from the Arctic sky."

"His life, instead of ending with the crashing of cymbals, is gnawed away by the Arctic years. The missionary dies very much as one of his Eskimo parishioners does, for, in the end, the missionary has very permanently entered the fiber of the existence of the Arctic people."

A northern affairs man explained to me that "we are going to give back integrity to the Eskimo."

This integrity, and initiative, was lost, he contends, when the traders and the missionaries went north. The traders were interested only in furs and the missionaries only in souls. The clergy were dogmatic in their approach and told the Eskimo — do this, or don't do that.

In all, he said, it was a concept based upon the primitiveness of the natives and the superiority of the white man.

It was described as "paternalistic colonialism." Now we are going to free the Eskimo — give

him freedom of choice — and let him take his place, if he so desires, in the non-Eskimo society.

But the situation envisioned in Ottawa often differs from the experiences of its employees in the northern fields. Certainly, all reasonable people wish the Eskimo success in our society, if that is the kind of life he wants most. But first, say the experienced workers on the scene, the Eskimo must be allowed to live his own life.

"There's a haunting beauty about this barren wasteland," said a woman welfare worker at Frobisher Bay. "One feels the timeless struggle for existence in this land and wonders if it will not, in the long run, triumphantly repel the invasion of modern civilization and the Eskimo will quietly go back to his seal hole with his harpoon."

"The greatest service the welfare officer can do at this time is to help them express themselves, their feelings and their opinions of the many changes going on about them."

"It's a long step yet from the stone age to the jet age," she says.

A school teacher in the Arctic has much the same thought. She believes that until the Eskimo himself finds a life he likes better he should be helped to make the best of his present mode of

existence. The Eskimo, she points out, does use to utmost perfection all that nature has provided for him in the barren land.

Assisting the Eskimo to live as best he can in his present environment does not imply keeping him in the stone age.

The missionary, for his part, would like to have the Eskimo rights respected in this movement to give the native a new, and it is hoped, a better way of life.

As enumerated, the rights of the Eskimo include his right, except for certain limitations motivated by the common good, to live in his own country as he likes. He has a right not to be expatriated in case of sickness, and to be cared for in a hospital of his own choice whenever possible. He has a right to send his children to the school of his choice and he has a right to his language.

There is, after all, no ordinance that says our culture is the best and others must adapt.

One northern flier often looks down at the Eskimo camps, appearing as dark dots on the frozen tundra, and asks "why do they live here?"

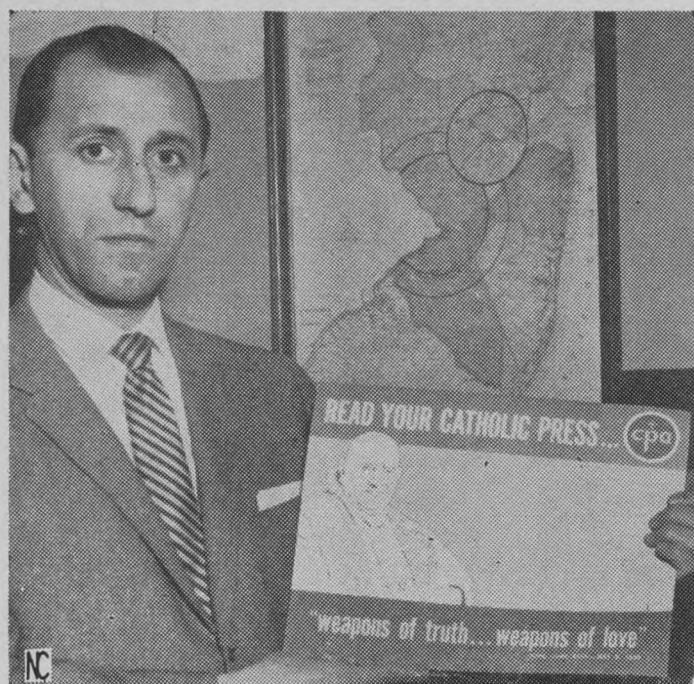
The best and simplest answer that he has received is:

"Because it is home."

Lauchie Chisholm  
(Montreal Gazette)



## READ YOUR CATHOLIC PRESS



Peter A. Sharkey, advertising manager of The Monitor, newspaper of the Diocese of Trenton, N. J., holds a copy of this year's Catholic Press Month poster, which he designed. The poster, bearing a likeness of His Holiness, Pope John XXIII, and quoting him: "weapons of truth . . . weapons of love," will appear throughout the country during February, Catholic Press Month. It is the official poster of the Catholic Press Association. (NC Photos)



## AN OLYMPIC BLESSING



Monsignor William Jones, chaplain of Loretto Heights College, Denver, Colo., and Archdiocesan Superintendent of Schools, blesses the skis of members of the college ski club. Some 300 skiers of the 750 student body take to the Colorado slopes each weekend. Left to right: Pat Mallon, Cedar Rapids, Ia., club vice president; Madeline Stubbers, Kansas City, Mo., secretary; Mary St. Peter, Fond du Lac, Wisc., president and Kay Tourtelot, River Forest, Ill. (NC Photos)



Father John P. McHugh, director of DePaul High School, Wayne, N. J., gives his blessing to Cornelia (Pooch) Harrington, as the 16-year-old junior left for Squaw Valley, Calif., to represent the U. S. in the ice-skating events at the Winter Olympics. She is the youngest member of the American squad to participate in the games to be held February 14 to 28. (NC Photos)